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## Concept of temperament: A review

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### Abstract

A discussion on temperament is found in the writing of Hippocrates under such a heading as Constitution, diathesis Catastasis, etc. Galen has while discussing it at a length given a new dimension to it. The Arab medical authors worked on the theory of temperament most assiduously and finally established it as a principle or norm of treatment. With their penetration they succeeded in locating the relationship between disease, various humors and disturbance of temperament. Although concept of temperament is Several Centuries old, it has endured. Recent Studies have brought this Concept of Temperament once again to the forefront of medical research. Everything in this world animate of inanimate have been attributed a temperament as a result of interaction between qualities (kafiyat) of their Constitution. Ahmad in the view of Ibn –e-sina he quotes Allah most beneficent has furnished every one and each of its member with a Temperament which is entirely the most appropriate and best adopted for the performance of its functions and passive State.

**Keywords:** temperament, Hippocrates, unani physician

### Introduction

The most distinguishing feature of a Concept of temperament is its approach of individuality. It is because of the temperament that every person in this world has unique personality of his own, on the basis of which he is identified. Hippocrates observed that difference in the proportion of four humors in the body were responsible for Variation observed between individuals and various disease that afflict them. In this Review we have discussed Concept of temperament given by different unani physician and how we how we determine individual temperament

### Meaning of Temperament

- The literal meaning of temperament (Mizaj) according Nafis is intermixture.
- In Taber's Cyclopedia Medical Dictionary, meaning of temperament is given as "the combination of intellectual, emotional, ethical and physical characteristic of specific individuals".
- The temperament comes from the Latin verb 'tempero' to mix or temper.1
- In some other dictionary meaning of temperament is given as. According to Newman dictionary "The peculiar physical character and mental cast of individual". But in Stedman's dictionary, meaning of temperament is elaborated as "the physical organization peculiar to the individuals, which influence one's metabolic process, manner of thought and action and general view of life.

The Arab physicians applied the concept of Mizaj on universal scale as compared to the modern concept of 'temperament' which is restricted to psychosomatic aspect only, therefore the 'word temperament, as understand in modern behavioral science is not exactly the same as

'Mizaj' meant in Greco Arab system of medicine. In this regard Gruner observes; "the word 'temperament' is not exactly satisfactory. The Arabic word Mizaj contains the idea of 'mixture'. So the medieval translators used the word 'commixtio' or 'complexio' which carry the idea of mixing or blending or weaving. But neither word fit in with modern wage. The word 'constitution' is more meaningful to lay a person as referring to the makeup of physical body; 'temperament applies to the mental body or makeup. The word 'constitution' carries the idea of something stationary, unchanging. One has therefore, to use the word temperament' in a psychological sense in a medical sense it should imply a blend of humours as in the Canon of Avicenna. There is a pattern of humours since all four are present in every individual."<sup>2</sup> But Azmi<sup>3</sup> holds different opinion.

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According to him “There is another Word ‘constitution’ which is used as a equivalent to Mizaj. This word means the natural condition of body and minds; when it is used in chemistry, it denotes not only kinds and Number of atoms but also the way in which they are linked. This last meaning is fully in accordance with the elemental concept of temperament which I hold correct”.

Shah<sup>[12]</sup> writes in this context; In modern medicine the term ‘constitution’ and ‘temperament’ are often used synonymously but not so in the conon of Avicenna. Constitution is Tabiyat comprised of seven physical fctors, Umoores-e- Tabiya of which temperament (Mizaj) is one”.

So I have used temperament in this thesis, because word temperament is commonly used equivalent to Mizaj.

### Definition of Temperament (Mizaj)

The descriptions of temperament by Unani physician are most valuable. They described it in details and have given the concept to the best of their knowledge and efforts. The concept of temperament prevailing in Unani Tibb at present is in the form which physician finally gave it and found in the classical Unani literature under the heading Mizaj.

Ali Ibn-e-Abbas Majoosi has defined the temperament In this way: “All sort of bodies (light or heavy), which are found in this ever-changing world are found by elements (Ustuqussat) after mixing in different or uniform quantities in accordance with the needs (of the body). As a result of this mixing, one or two qualities becomes dominant, over the body, and this is called Mizaj. It is derived form Arabic word ‘Imtizaj’, meaning to mix with each other<sup>[4, 3]</sup>.

Abu Sehal Masihi described Mizaj as; “Because, there are so many primary components (Ustuqussat) of body which are mix together not in close proximity. Thus it is necessary that the qualities of primary components must be mixed as a whole. Now qualities arise from inter-mixing of primary components which will be in between the previous qualities called temperament”<sup>[5, 28]</sup>.

### According to Ibon-e-Sina

“Temperament is a quality produced by action and reaction of opposite qualities of components, which are broken in small particles in order to facilitate mixing of the entire particle. When these components interact by virtue of their respective powers ( qualities) a condition is achieve which is found in equal proportion in all the components of the compound; this is called Temperament”<sup>[7]</sup>.

### Ibn-e-Sina further write

Since the primary properties in the aforesaid elements are four namely, hotness, coldness, moistness and dryness, it is obvious that the temperaments of integrating bodies are product of these very properties”<sup>[8]</sup>.

Ali Ibn-e-Abbas Majoosi described the ‘intermixing’ (Imtizaj) in a meaningful way. He says “Imtizaj is of two kinds; (i) Simple mixture (Imtizaj-e-Sadah) and (ii) Real mixture (Imtizaj-e-Haqiqi). In simple mixture the temperament of mixing substance remains unchanged. For instance if the water is mixed up with syrup, they come together and stand mixed, but their temperament not changed and nothing new come out, On the contrary, in real mixture, all mixing components unite in such a way that each one of them gives up its temperament and the formed compound gets new temperament i.e. a uniform quality is generated, which becomes dominant over the compound”<sup>[4, 3]</sup>.

Thus;

- Temperament of a compound is a uniform quality, which is produced as a result of mixing up of four primary qualities associated with primary components (Ustuqussat) entering into the formation of compound.
- Temperament is formed by real admixture (Imtizaj-e-Haqiqi) of Primary components.
- Mixing of primary qualities i.e. mixing of elements takes place in accordance with the needs of compound. In other words temperament of a compound is responsible for its properties and function.

Initially, it appears that Iban-e-Sina and Majoosi differ in defining the temperaments. But from the description of ‘Imtizaj’ (intermixing) by Majoosi, it becomes clear that they both agree that temperament is a uniform quality formed as result of admixture of different primary qualities, associated with element.

It may be also noted that while Hippocrates’ concept of temperament was founded on the humours, the element interpretation of temperament was dominant among Arab physicians.

While a majority of physicians after Iban-e-Sina described to his definition they expressed different opinions on the reciprocal action of elements. However there is unanimity of view that three things are essential in respect of an element. These are: (i) Matter (ii) Form and (iii) State.

The question as to what contribution three made in the formation of a compound or in the determination of its temperament, led to unending philosophical discussion.<sup>9</sup> These discussions are beyond the scope of this thesis.

### Causes of Imtizaj

The factor operating in Imtizaj-e-Haqiqi are twofold.

#### 1-Ulfat-e-Kimiyawiyah (Chemical Affinity)

The ancient philosophers are of opinion that some elements or compounds posses chemical affinity to combine with certain other elements or compounds. This property of a matter is known as Ulfat-e-Kimiyawiah (chemical affinity). Therefore the elements or compounds. Which are combine together readily and from a new compound. This chemical affinity depends upon the electrovalency (Quwat) of the elements.

#### 2-Nafrat-e-Kimiyawiah (Chemical Repulsion)

Certain elements have no chemical affinity to combine with certain other elements. Hence they do not form any compound when put together. This property is Known as Nafrat-e-kimiyawiah (chemical repulsion)<sup>[10]</sup>.

### Kinds of Temperaments

#### According to Ibn-e-Sina

“A rational classification of temperament, If it is considered absolutely on the theoretical basis without a reference to anything, must be of two kinds. One of them is that temperament be equal in the sense that the quantities of opposite qualities combine in equal degree of potency and the temperament becomes a quality which is not exactly their mean (Mutadil Haqiqi). In the second kind of temperament is not exactly centered in the opposite qualities but s inclined towards one of them either towards one of the opposite qualities as coldness or hotness, and the moistness or dryness, or to any two non-opposites. But in medical

practice a temperament does not admit of being equable or non-equable. The physician should learn from physics that what is equable in this sense (Mutadil Haqiqi) really does not exist, much less in the temperament and organs of human beings”<sup>[8, 11]</sup>.

### **Ibn-e-Sina further writes**

“It must be known that ‘equable’ (Mutadil) a term used by physician in their discussion does not mean a balance in weight but equitable distribution (Adl-fil-Qism). That is, the elements mix up qualitatively and quantitatively human body as a whole or any of its organs, so as to produce equipoise in relation to the human temperament. It so happens that the equitable disposition of human beings with which they are endowed is very close to the absolute and real equability (Mutadil Haqiqi) described in the beginning.

The equability in respect to human bodies too one which is considered in relation to non-human bodies, having neither this equability nor that closeness to equability which human beings have as mentioned under the first kind<sup>[8, 11]</sup>.

From above statement of Ibn-e-Sina, it is evident that, as real or absolute equability does not exist, therefore the term equable used in Tibbi is always relative. In this regard Shah<sup>[12]</sup> observers: “These qualities (heat, cold, dryness moisture) Quwa are neither entirely absent from the constitution of any object, nor are they present in an absolutely equal proportion. Temperaments of object are, therefore, balanced or imbalanced relative to one another. The balance as a medical term, does not, however mean the equality or inequality in the quantitative proportion of primary qualities but their presence in man in such a proportion that the resulting pattern of the body as a whole or of its parts is the one which is most appropriate for him under his particular set of condition or circumstances and that it is normal for him.”

Hakim Abdul Latif while describing temperament (Tadeel) drew the conclusion, that equipoise is a relative condition acquired by one species or individuals<sup>[13]</sup>.

Ibn-e-Sina further divides this equability into eight different forms. Similarly the inequable temperament has also been divided into eight kinds. The equable temperament is either simple or its deviation (from equable) is only in relation to one contrary quantity, or it is a compound and its deviation is in relation to two contrary quantities at the same time<sup>[8]</sup>.

These kinds of temperaments as mentioned by Ibn-e-Sina are put in simplified manner by Alauddin Qarshi<sup>[14]</sup> as follows: “There are nine kinds of temperaments. One is equable (Mutadil) and eight kinds are inequable (Ghair Mutadil).

### **Equable temperament**

Equable temperament is of two kinds.

**A-Real Equable or Equiponderant (Mutadil Haqiqi)**

**B- Tibbi Equable or Normal (Mutadil)**

**A-Real Equable:** This temperament is one where in the contrary quality of all the participating elements in a compound are equal which is impossible<sup>[15]</sup>.

Therefore, this kind of temperament does not exist and is never referred in Unani Tibb.

### **B-Tibbi Equable or Normal (Mutadil)**

In this type of temperament, the contrary qualities and quantity of participating elements in a compound are not

equal, but are perfectly balanced according to required properties and functions of that compound. Hence in Unani-Tibb this temperament discuss<sup>[16]</sup>.

### **Tibbi equable has been divided into following eight kinds**

1. Mutadil Nau’i bil Qeyas Ila-al-Kharij
2. Mutadil Nau’I bil Qeyas Ila-al-Dakhil
3. Mutadil Sinfi bil Qeyas Ila-al-Kharij
4. Mutadil Sinfi bil Qeyas Ila-al-Dakhil
5. Mutadil Shakhshi bil Qeyas Ila-al-Kharij
6. Mutadil Shakhshi bil Qeyas Ila-al-Dakhil
7. Mutadil Uzwi bil Qeyas Ila-al-Kharij
8. Mutadil Uzwi bil Qeyas Ila-al-Dakhil

#### **I. Mutadil Nau’I bil Qeyas Ila-al-Kharij**

(Equable Temperament of one species as compared to the other species): “This is a particular temperament furnished to a particular ‘Nau’ (species of an animal), is normal and most benefiting for that species but is abnormal for the other species. As for example the human temperament is most benefiting and normal for the human beings for the performance of this normal and equable for other species of animal. This temperament has neither happen by chance nor does it have any special limits. But it has in between two limits of maximum and minimum and whenever temperament will remain in this limit Nau’i temperament will function otherwise it will be out of Mizaj-e-Neui<sup>[17, 27]</sup>.

#### **II. Mutadil Nau’i bil Qeyas Ila-al-Dakhil**

(Equable temperament of a member of one species as compared to other members within the species itself): It is that Mutadil Nau’I (equable temperament) that is furnished a member of a species, and is most appropriate and best among all the members of that species and has not been furnished to any other member of that species. And owing to this particular temperament the particular individual possesses the complete potentiality and capacity for performing the required function of the species of man of man in comparison to all member of that species. This second kind is situated in the middle of maximum and minimum of first kind. This temperament is found in a member of most Mutadil Sinfi who is most Mutadil, and he has attained the age which his growth and development to maximum limit<sup>[18, 17]</sup>.

#### **III. Mutadil Sinfi bil Qeyas Ila-al-Kharij**

(Equable temperament of one race as compared to other races): It is a temperament that is furnished to each of the races (Asnaf) of human species, and owing to this temperament the required racial functions of each race are owing to this temperament the required racial functions of each race are performed without most completeness. There are maximum limits (range) of this temperament also, between which the temperament of individual members of that race fluctuates. But this range narrower than Etadal-e-Nau’I bil Qeyas Ila-al-Kharij. This temperament is most befitting for one race but is not suitable for other races to perform their required racial functions. In this way each and every race is Mutadil (equable) for its own racial functions but is Ghair Mutadil (unequable) in comparison to other races<sup>[10]</sup>.

**IV. Mutadil Sinfi bil Qeyas Ila-al Dakhil:** (Equable temperament of a member of one races as compared to other member of same races):

This equable temperament which is furnished to member of a race and is not furnished to any other member of that race. The individual of this temperament is most equable (Mutadil) in the race <sup>[10]</sup>.

**V. Mutadil Shakhshi bil Qeyas Ila-al-Kharij:** (Equable temperament of one man as compared to other men): This is a particular temperament of a person which is most befitting for himself to perform his normal functions but is not suitable for any other person. Its extent is very narrow in comparison to first and second type of temperament. It is that temperament which is furnished to a particular person, due to which he is surviving and healthy. This temperament has also an extensibility of maximum and minimum limits, between which temperament of a person remains fluctuating within normal limits. It should be known that each and every person has got a specific temperament which is not shared by any other person <sup>[10, 19]</sup>

**VI. Mutadil Shakhshi bil Qeyas Ila-al-Dakhil:** (Equable temperament of a person as compared to his own temperament in different states): According to Ibn-e-Sina<sup>8</sup> ‘‘the sixth kind of equability is in the centre of two limits (mentioned in the fifth kind) When a person has this kind of temperament, he is the best in his appropriate circumstances’’. This is particular temperament which is furnished to a person is most befitting for a particular period or state in his life. for example, that temperament which is furnished to a man in his young age is better for him than old age or which is furnished to him in Rabi is better than other seasons. This temperament of a person remains fluctuating under different conditions. Therefore, the temperament of a person is most befitting for him, which is furnished to him at best of his health, best of age and best of seasons <sup>[10, 20]</sup>.

**VII. Mutadil Uzwi bil Qeyas Ila-al-Kharij:** (Equable temperament of an organ as compared to other organs of a body): Ibn-e-Sina<sup>8</sup> says ‘‘The seventh kind of equability governs a particular kind of organs from amongst the organs and owing to which it differs from others.’’ For example, each of the bones, muscles, is not suitable for a bone and vice-versa. The best example of derangement of temperament is osteo sarcoma in which bone is converted into muscle and due to which both its temperament as well as function are lost.<sup>10</sup>

**VIII. Mutadil Uzwi bil Qeyas Ila-al-Dakhil:** (Equable temperament of an organ as compared to its own temperament in different states): This is particular temperament furnished to an organ in most appropriate state is most befitting of all other states of the organ.<sup>10</sup>

#### **Determination of Temperament**

Ancient Unani physicians described the parameters for the determination of temperament in various Unani literatures. Some parameters are related to the structure and some to functions and psyche. In Unani literature, it was found that some physicians have a limited number of determinants of temperament i.e. four to five, while others have described

ten parameters are called Ajnas-e-Ashra.

Galen in ‘Kitab-ul-Insaan’ has described about the parameters for the determination of temperament <sup>[21]</sup>. According to Azmi <sup>[3]</sup> in this regard Galen says ‘‘We shall enumerate the Symptoms of each temperament beginning with the brain. We have to consider five original classes in regard to our knowledge of patient’’.

- 1-The configuration of his head.
- 2-The merits and demerits of his sense of perception.
- 3-Actions of a person.
- 4-Power of reasoning
- 5-Function of the body.

**Rabban Tabri has mentioned five parameters which are given below**

1. Color of the body.
2. Hairs of the body.
3. Muscles and Fat.
4. Touch
5. Functions <sup>[22]</sup>.

**Ali Ibn-e-Abbas Majoosi has described the following five parameters for the assessment of temperament**

1. Touch (Malmas)
2. Complexion
3. Hairs
4. Physique
5. Body function <sup>[4]</sup>.

**Discussing about the determination of temperament Razi asserts the following five parameters**

1. Complexion
2. Physique
3. Touch (Malmas)
4. Functions
5. Excreta

Razi described the hairs of the body as excreta <sup>[23]</sup>.

**Jurjani has described following five determinants**

1. Touch (Malmas)
2. Flesh and fat (Leham wa Shahm)
3. State of flesh (Aaza ki Salabat wa Laiynat)
4. Hair texture, color shape and distribution (Sha’r)
5. Complexion (Laun-ul-Badan) <sup>[24]</sup>

**Arzani <sup>[19]</sup> holds the view that parameters for the determination of temperaments are**

1. Malmas
2. Laham wa Shahm
3. Hairs
4. Body complexion

Abu-Sehal Masihi in Kitab-ul-Mea’h has discussed the (1) texture of hair (2) complexion (3) flesh and fat (4) physique and at another place dream, wakefulness and habits for the assessment of temperament.<sup>21</sup>

**Ibn-e-Rushd under the heading of compound organs (Aaza-e-Murakkabah) has described the following parameters**

1. Functions of organs
2. Body complexion
3. Physique.<sup>25</sup>

**Ibn-e-Sina in his famous book “Al Qanoon-fit-Tibb” has described ten parameters (Ajnas-e-Ashra) for the determination of temperament as given below**

1. Touch (malmas)
2. Muscle and Fat (Laham wa Shahm)
3. Body complexion (Laun-ul-Badan)
4. Physique (Haiyat-ul-Aaza)
5. Responsiveness of organs (Kaifiyat-e-Infe'al)
6. Hairs of the body (Sha'r)
7. Sleep and wakefulness (Naum wa Yaqzah)
8. Functions of body (Afaal-e-Aaza)
9. Excreta of body (Fuzalat-e-Badan)
10. Psychic reactions (Infi'alat-e-Nafsaniyah).<sup>8</sup>

The determination of temperament is based on signs and symptoms, which reflex the temperament most exponentially. To determine the temperament of an individual, external and internal factors affecting temperament, should be excluded first and the physician should himself be in a state of perfect health and must have equable temperament.

The ten parameters (Ajnas-e-Ashra) are described in details as under:

### 1. Touch

If the feel of a person is similar to that of a person of normal temperament, then he should be treated as normal, if different as abnormal in the same quality, which has been felt by person of equable temperament. To wit, the feeling person should be normal. Through touching of the body two things are seen:

- a. Body heat
- b. Hardness and softness of the body

#### a. **Body heat:-** Body heat is felt by two means

1. By taking the temperature of the body. It is measured by thermometer
2. By measuring the actual quantity of heat produced in the body by taking BMR.

#### b. **Hardness and softness of body:-** Under this heading the hardness, softness, roughness, smoothness, moisture and dryness of the body are measured.<sup>10</sup>

### 2. Muscles and Fat (Lahm wa Shahm)

Excessive muscle and fat indicates moist temperament, and its scarcity is symptom of dryness. Excess of muscles indicate hot and moist and excess of fat indicates cold and moist symptom<sup>[26]</sup>.

According to Ibn-e-Sina, the leanest body has dominants of coldness and dryness, than comes the body in which hot and dryness is dominant, there after comes body in which hot and dryness is dominant, there after comes body in which Yabusat is predominating but Hararat and Barudat are equable and in the last in that body in which Hararat is predominant but Ratubat and Yabusat are equable<sup>[27]</sup>.

### 3. Hairs of the body

According to Unani physician, to determine the temperament from the hairs the following things are seen. Growth rate, colour, state of texture (fine / coarse), state of shape (curly / straight), state of distribution and their density (dense / spare).

The rapid growth indicates hot and dry temperament, whereas in cold temperament the growth is slow. Dark black

colour of hairs indicates hotness and dryness while vivacious colour is due to coldness of temperament. Red colour is due to Mizaj-e-Mutadil and white colour denotes cold and moist temperament<sup>[19]</sup>.

Coarse hairs are generally found in the people of hot temperament. Straight and coarse hairs are pattern of hot moist, whereas coarse and curly hairs are suggestive of hot and dry temperament Cold and moist temperament has straight and fine hair, while cold and dry temperament has curly, fine scanty hairs<sup>[28]</sup>.

### 4. Colour of the body

White body indicates coldness and deficiency of blood while yellowish body indicates hotness and bile (Safra). Redness of body is a symptom of heat and blood while yellow body indicates extremely hotness. Bluish body indicates coldness while whitish body is a symptom of heat (Hararat). The colour of body like white lime and teeth of elephant is indication of coldness and phlegm. The colour of body is like a greenish blue, and then it indicates coldness and moistness<sup>[29]</sup>.

The colour of tongue is an excellent guide to the temperament of stomach and intestine and body. The colour of the eyes is an excellent indication of temperament of brain.<sup>8</sup> Zaidi and Zulkifle<sup>[6]</sup> holds the view that cyanotic complexion indicates extreme cold and dry temperament in pathological conditions.

### 5. Physique (Haiyat-ul-Aaza)

Broader chest, prominent of veins and joints, well developed muscles, rapid and strong pulses, larger extremities, height, all are indicative of hot temperament. Narrow and small chest, shorter extremities slow and weak pulse, hidden joints and veins, shorter stature excessive fat deposition are signs of cold temperament<sup>[30]</sup>.

### 6. Responsiveness of organs (Kaifiyat-e-Infe'al)

Quality of reaction is the quantity of the body being affected quickly or slowly by four fold states of hotness, coldness, moistness or dryness. If any organ becomes hot quickly and easily by any cause of heat then its temperament is Haar while any organ becomes cold quickly easily by any cause of cold then its temperament is barid<sup>[27]</sup>.

### 7. Sleep and Wakefulness

Excessive sleep is an evidence of coldness and moistness. Excess of wakefulness indicates heat and dryness, and their being of moderate degree indicates equity<sup>[30]</sup>.

### 8. Functions of organs (Afa'al-ul-Aaza)

If the functions of organs are normal then it indicates equable temperament. If the functions and actions accelerated beyond physiological limits become indicative of hot temperament. For example teeth come quickly or hairs grow rapidly. While if body functions become weak and slow then it indicates cold temperament<sup>[27]</sup>. Persons of hot temperament have rapid body's activities, strong voice, talkative, and their movements are excessive and strong. The cold temperament people have slow bodily functions, weak and slow pulse, poor thirst and digestion.

### 9. Excreta of the body

Strong smell and deep colour of excreta is evidence of hotness and contrary to that of coldness<sup>[26]</sup>. Strong smell

and deep colour of excreta indicates severity of putrefaction and that process of alteration and decomposition are active which can only takes place under the influence of heat.

**10. Psychic reactions (Infialat-e-Nafsaniyah)**

Strong and active reaction to psychic influences and its excess is an evidence of hotness, while its slowness that of coldness: its durability indicates dryness and transitoriness and moistness. Cowardice, high degree of bashfulness and graciousness are indication of coldness. While shamefacedness, loss of temper, boldness, hot tempered talkativeness, fast, persistent and coherent speech is evidence of hotness [30].

The nature of dreams have also been given due consideration in process of determination. It is described that dream of fire, incident pertaining to heat, red colour, sun bath and bone fire all suggestive of hot temperament. Contrary to these all the dreams of soothing scenario of water, snowfall, shivering due to exposure of cold are associated with cold temperament [23].

**Classification of Human Temperament through Humours**

Hippocrates has given the concept of humours and he divided the human being into four types: (1) Sanguine (Damvi), (2) Phlegmatic (Balghami), (3) Choleric (Safravi) and (4) Melancholic (Saudavi). They are supposing to results from predominant humour in the body.

Domination of certain humour necessarily exerts its influence on the temperament of individual. Thus according to domination of four kinds of humours (Akhlal), the human species has been broadly classified into four types of personalities.

**1-Sanguine Temperament (Damvi Mizaj)**

These people have hot and moist temperament. Individuals of this temperament are tall and stature, strong and muscular and possessed of broad chest, large and strong bones and well-formed joints. [1] Their complexion is red, body hot and veins are prominent. They slight feelings of heaviness in the body, especially in the base of eye, temples and in the head. Pulse is strong and passes urine reddish and cloudy. [23] Their digestive power is wonderfully good, the appetite keen, sound sleep and the general health remarkable and sound. They are brave and furious by nature. Dr. Milnar Fothergill observes that this class furnishes those individuals who at 60 yrs of age can boast that they never took a dose of medicine in their lives [1].

The sanguine individual looks everything from bright side. He is optimistic and is always sure of success. He is extrovert; he readily makes acquaintance with other people [31]. They are active and moderately hyper sexual [10]. They get trouble with hot things and fell comfort with cold and dry things in cold weather.

**2-Bilious Temperament (Safravi Mizaj)**

They have hot and dry temperament. They get angry quickly. They have sallow complexion, lean and hairy body. They are proud, revengeful, and shrewd. They are also energetic and intelligent individuals with a strong inclination to indulge in sexual pleasures. They are fastidious about food and have strong and rapid pulse as well as prominent blood vessels. They pass fiery and yellow urine. Their sclera has sallow appearance. In some cases

cessation of pains and prick is felt by these individuals over their body [10].

While explaining the characteristics of bilious temperament Hock [31]. Holds the view that in this anger and pride he permits himself to action which he knows will be determined to himself and to others; ruin of his health, his work, his fortune etc. P. Seham says, “The choleric prefers to die rather than to humble himself.” In speaking of mental peculiarities of man of bilious temperament, Dr. Cortes remark “They usually devote themselves to the accomplishment if a single object, have constancy of purpose, a powerful imagination and are apt to ride hobbier. They are inclined to be eglistical, suspicious and exaggerate their fears and wrongs. They are indefatigable in their enterprise and most persistent, zealom, passionate and revengeful [1]. They feel comfort with cold things and get trouble with hot things. Their most suitable wheather is winter [8].

**3-Phlegmatic Temperament (Balghami Mizaj)**

Their temperament is cold. They are flaccid and obese individuals, with white and pasty skin. They have thin and soft hairs. Their blood vessels are not prominent. Their movement and activities are sluggish. Their intelligence is dull. They do not get angry and overcome with drowsiness. They have lack of thirst. They experience excessive heaviness of the body [10]. These people feel comfort with the use of hot and dry things. They like hot whether [8]. According to Narain [54] their memory is bad and unrentive and their power of imagination and perception slow and feeble.

**4-Melancholic Temperament (Saudavi Mizaj)**

Their temperamrnt is cold and dry. They are thin and dark. Their blood vessels are narrow and pulse slow. They show sluggish inclination towards sexual activities and suffer from insomnia. There may be black, reddish black or of greenish tinge [10].

They experience excess of evil thought and anxieties [8]. Hock [31] observed in this regard that individuals of this temperament are irresolute, reserved, despondent without courage, slow and awkward. He further writes that “the melancholic is a man of missed opportunities.”

**Proforma for the determination of temperament In healthy volunteer**

- Name of the Individuals.....
- Father’s Name.....
- Age.....
- Sex.....
- Occupation.....
- Religion.....
- Address.....
- History of Medication/Smoking/Alcoholism/Tobacco chewing/
- Strenuous Exercise/ pregnancy.

**Physical Examination**

- Height (in cm).....
- Weight (in kg).....
- BMI= (kg/m<sup>2</sup>).....

**Vital Signs**

- Temperature (°F).....

- Pulse (rate per minute).....
- Respiratory Rate (rate per minute).....
- Blood Pressure (mmHg).....
- Clinical History.....
- Past Illnes.....
- Social History.....
- Family Examination.....
- Clinical Examination.....
- General Examination.....
- Local Examination.....
- Investigations.....
- Blood Examination.....
- Radiological Examination.....

Parameters	Danvi (Sanguineous)	Balghami (Phlegmatic)	Safravi (Bilious)	Saudavi (Melancholic)
<b>Morphological</b>				
1. Skin texture/Temperature	Warm & Soft O	Cold & Soft O	Warm & Dry O	Cold & Rough O
2. Body built	Muscular O	Fatty O	Moderate O	Lean & Thin O
3. Composition	Reddish/Pinkish O	Whitish O	Pale O	Blackish O
4. Hair	Thick, Lusty O	Thin, Straight O	Thick, Curly O	Straight O
(a) Texture	Rapid, Average O	Slow Scanty O	Rapid Profuse O	Excessive O
(b) Growth & distribution	Blackish O	Brownish/Whitish O	Black O	Black & WhiteO
(c) Colour				
<b>Physiological</b>				
5. Quality of being affected with	Dryness O	Heat O	Cold O	Dampness O
(a)Tolerate well (b)Remains well in	Spring O	Summer O	Winter O	Autumn O
6. Function of organs	Average O	Less O	Increased O	Falseo O
(a) Appetite	Average O	Less O	Increased O	Decreased O
(b) Thirst	Average O	Less O	Strong O	Irregular O
(c) Digestion				
7. Sleep	Average (6-8 hrs) O	Excessive O	Less & Disrupted O	Less & Undisrupted O
8. Excrements of the body: urine	Concentrated, Moderate quantity o	Colourless, More In quantity o	Dilute, pale, Less in quantity o	Turbid, Less in quantity o
9. Activity	Average O	Lazy Dull O	Hyperactive O	Less Active (Solitary activity) O
(a) Physical	Average o	Slow Speech o	Quick speech o	Less O
(b) Speech				
<b>Psychological</b>				
10. A. Psychic Reactions	Aggressive Responds O	Weakly responds O	Bravery responds O	Cowardly responds O
1. Response to eternal stimuli in adverse condition	Comes on easily and easily lost o	Comes on hardly O	Frequent, severe & persist for a long O	Infrequent but persist O
2. Physic condition (Anger/Joy)	Enthusiastic & prepared O	Dull, Sluggish O	Reactive, Easily provoked O	Deep thinking O
B. Mental Condition	Good, Long term retention	Not good, Short term retention O	Good, but can't retain for long time O	Don't learn easily but excellent retention O
(i) Mental alertness	Take Boldly O	Hesitate in taking decision 0	Take quickly O	Afraid in taking decision O
(ii)Memory	Red objects (e.g..blood) o	White cold objects (e.g. Water, Snow)	Yellow objects (e.g. Fire) o	Fearful & Black objects O
(iii) Decision taking power				
C. Dream				
<b>Collection</b>				

Damvi Safravi.....  
 Balghami.....  
 Saudavi.....  
 Diagnosed Temperament.....

review we have fixed the Parameter for the determination of Temperament on the basis of concept of various unani physician

**Conclusion**

Maintenance of Individual's Temperament is essential for maintenance of health. The temperament of a body is specific for each Individual, fluctuating between certain minimum and maximum limits, According to Unani medicine the Cause of health is maintenance of normal Temperament. Any Changes in the Temperament bring about change in the persons State of health. Thus disease is an expression of imbalance of humors Temperament plays an important role in the diagnosis and Treatment.In this

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